1:Williams E,G-5 (1923-1925) 1930
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through the house floor; and it is probably the same notion at work: if the animal were to eat the afterbirth it might have an adverse effect on the woman's fecundity.

In the one instance of which I have definite information the confinement took place in the afternoon and the child was at the breast next morning. Suckling may continue till the child has long passed the stage of learning to walk, though it is treated to a variety of solid foods as well.

During the first few days of the child's life its father must avoid the dangers of gardening. If he were to strike at a young sapling with his axe it would be as if he struck at his baby's neck, with the possible result that 'the blood would come up' and the child choke and die. This association of ideas I have met with several times, and Mr. Flint records the same, as if it were a somewhat ghastly obsession. 'One man told me he could not fell a tree until his child was two days old. I asked him the reason. He informed me that if he did so it would be the same as cutting his baby's throat.' This couvade-like practice is very general. In rather extreme form it appears in another of Mr. Flint's instances. His interpreter at Kokoda had washed clothes the day his first child was born, with what proved to be fatal results. On the birth of his second he applied for two days' leave from the office, lest this child should die too, and needless to say received it from a sympathetic master, though his work consisted merely in interpreting.[1] It is for a somewhat different reason that the father refuses to plant taro too soon after his child is born: here he is considering his garden, for the plant would rot in the ground like the buried placenta.

It is said that abnormal children would be strangled at birth and buried, and this is probably true. But whether a mother would destroy a child who simply made one too many in her family and necessitated unwelcome work and trouble, is certainly a matter of doubt, although it has been declared to be the case by one or two witnesses. It is at least certain that a child who had lived long enough to find a place in its parents' affections would not be deliberately killed. But as life in itself is regarded very lightly, it is by

[1] *Annual Report*, 1924-5, p. 47.

2: Williams E, G-5 (1923-1925) 1928
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named *Sovai-gapu*, or 'Ghost-wings', was recommended by the same property for the same purpose.

Perhaps the best example is provided by the ill-defined Orokaiva custom which resembles the *couvade*. Very often a husband, after the birth of his child, will avoid working in the garden. The reason is perhaps his fear of a misadventure which might in some vicarious manner affect the child; and two independent informants have given me the same curious explanation. In clearing the gardener would lay hold of the tender sapling and, as he raised his sharp axe to strike a severing blow, there would flash through his mind a horrifying simile—the neck of his new-born child. No wonder a solicitous father should stay at home!

So much for the symbols in magical procedure. They have been classified, after the laws laid down by Frazer, into Similarity Symbols and Contact Symbols. A much more detailed classification would be possible but perhaps unnecessary. The essential fact is that any association, even the remotest, may be sufficient to turn an object into a symbol, to make it personify or represent some person or object or, generally speaking, some factor in the result at which the magic-maker aims.

4. *The Logic of Magic*

It has been assumed throughout the foregoing pages that magic is in the beginning a matter of impulse. But it is a fact beyond dispute that the native practitioner does to some extent at any rate believe in his magic. It may not be correct to say that there is a universal primitive belief that 'like produces like', or that 'things which have once been in contact with each other continue to act on each other at a distance after the physical contact has been severed'. However, it is at least true that the magic-maker commonly feels that his procedure, an anticipatory representation of the result he aims at, does in some way conduce toward the realization of that result.